THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.*"—ROMANS 6: 3-5.

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PRE-EXISTENCE OF SPIRITS.

DURING the last fifty years men of science and more or less all intelligent readers have been greatly interested in the origin and descent of man. The question of when the race originated, under what conditions and what changes have occurred since have been the subject matter of deep thought and much discussion. Whether the explanation of his physical being is given by the theory of evolution, or whether by the doctrine that at his first appearance on earth he was a developed human being, men are still at variance. Whether millions of years ago, at the bottom of the sea, division of cells began in slime by some means animated and change and development through inconceivable periods of time brought forth complex life and finally man, or whether some thousand years ago Adam appeared, the first of his kind on earth, formed in the image of his Father, God, no agreement of the thinkers of the world has yet been reached.

Yet there is another question, somewhat associated with this of physical origin and of more vital importance; it is the question of spiritual origin, not only of the race but of the individuals of the race. Not so much attention has been given to this matter on account of the lack of what might be called scientific data. But it is certainly of greater interest for a person to learn where he has lived and what he has experienced and accomplished, in other words, to understand his own history and nature, than to know when and how his ancestors began life. There is at present, possibly more than ever before,

doubt and disbelief that man has an immortal spirit, because science has failed to prove it. In this matter if we obtain knowledge it must be from a higher source than that of man.

Thanks to the revealed word of God, we may know that man is not a mere physical machine that works and thinks and feels until the wear of nature, causing death, destroys him forever. The spirit continues to live after the body is dead, and in the interval before the resurrection it can move about or be imprisoned, rejoice or suffer, visit other spirits or men on earth, preach, repent, and manifest the activities of an intelligent, responsible being. Thus in the Bible we learn that when death released the Savior from the sufferings of the cross, he was quickened by the Spirit and went and preached unto the spirits in prison, which were disobedient in the days of Noah. While still on the cross Jesus promised the penitent sinner, "To-day shalt thou be with me in paradise," and yet the bodies of the Savior and the thief were lying at the end of that day in the tomb. Whether the promised association was in an abode of the righteous or in prison, where the Gospel was being preached by Christ, it was evidently an association of their spirits, for their bodies were dead. At the opening of the fifth seal John the Revelator saw the souls of those who were slain for the word of God, and heard them cry to the Lord to avenge the spilling of their blood. Before the last, fatal battle of king Saul, the spirit of Samuel appeared and spoke with him.

If the spirit can exist independently of the body after death, as the Bible so plainly teaches, why is it difficult to believe that the spirit existed before the body was born? It is stated in objection that we cannot remember anything of that life in the spirit world. Neither can we remember what happened during our first year of life on earth, yet we do not question having lived through infancy. Those who are foolish enough to permit themselves to be hypnotized cannot remember afterwards what they did while in that state, though they may have sung, conversed or done other things. Memory is such a peculiar thing and there are so many inexplicable lapses of it in everyday experience that the fact of our not being able to recall the conditions of our pre-existence is no argument against the doctrine.

The objection is also raised that if spirits are possessed of so great intelligence and development before birth, it is strange that they must be taught the simplest lessons of childhood and need to begin the gaining of knowledge and formation of character anew. Naturally the spirit takes on the character of its tabernacle, the medium through which it must act, and this continues through life. Take the fully developed, mature man that lives a righteous life, the attributes of his spirit do not really decrease as age advances, though their expression does, and they grow dormant in many respects. Weakened and afflicted by disease, with the powers of mind and body almost gone he passes into second childhood; but has the glorious spirit of his strong manhood really become shrunken in its nature, aimless, irresolute and weak? Certainly not; it is but accommodating itself, as it did in infancy, to the body in which it dwells. When released by death it is no longer feeble and inactive, but returns to all its former strength.

The life of Jesus illustrates this doctrine so well. He was born as helpless as other babes and grew to manhood apparently like those about Him. His

Father revealed to Him early in life what His mission should be and gave Him power to resist temptation, but He gained knowledge by study of the Scriptures, observation of nature and humanity and other means such as all Prophets have had to prepare themselves for their work. Yet He had lived before the foundations of this earth were laid; as Paul says, God created all things by Jesus Christ. In that beautiful prayer, recorded in the seventeenth chapter of John, the Savior says, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." Not only did He live in glory at that time, but the plan of redemption was made and He had consented to his own slaughter; He was "the Lamb slain from the foundation of the world."

Jesus was not the only one who lived at that time; He was "the firstborn among many brethren," the chief one of the sons of God, who rejoiced when the corner stone of the earth was laid, "when the morning stars sang together and all the sons of God shouted for joy" (Job. 38: 1-7). At that early time they sang songs of praise and gladness because of this new earth where many of them would take upon themselves bodies of flesh and go through the training school of mortal life. Those morning stars and the children of God, as many as kept their first estate, gave up the glory of the presence of our Father to come to earth to be what we mortal beings are.

That our spirits had a birth separate from the birth of the body is shown by the words of Paul, "Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. 12: 9). When death with its mystic power comes to us, the dust returns to the earth as it was, and the spirit "returns unto God who gave it" (Eccles. 12: 7). And how could it *return* if it had not been there before? In that pre-existent state our Father knew us intimately, and to many He gave special missions to perform. Thus when the youthful Jeremiah was called to be a Prophet, the first words of the Lord to him were, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee; and I ordained thee to be a prophet to the nations" (Jer. 1: 5).

All spirits were not worthy of being blessed by the Father. Some of them, led by proud Lucifer, rebelled and were at length cast out and their place was not "found any more in heaven" (Rev. 12: 1-9). These are they of whom Jude wrote, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude ver. 6). These were the third part of the the stars of heaven that were drawn by the tail of the dragon and cast to the earth. They have no bodies of their own, but love to steal into the bodies of men and women and rule there until they have destroyed life or been cast out by the power of God. They prefer to go into the bodies of swine than be left without any form of life to torment or destroy.

Those who did not fall, who kept their first estate, were permitted to be born into the world. The bodies they thus obtain are, through the atonement of Christ, their own for eternity. Sooner or later the resurrection will restore to them their earthly tabernacles, and whether their lot be one of torment or bliss, they will retain them forever. But the object of all should be to keep

this, the second estate, as we kept the first. To keep it we must obey the Gospel of Jesus Christ and overcome satan and his allurements, just as in our pre-existent state we were loyal to the plan of Christ, the slain Lamb, and joined in the host of Michael to conquer the rebellious dragon, the enemy of souls. This life is but another battle of the old war; by keeping on the Lord's side we can win again, for the Lord will surely put all enemies under His feet. Satan will at length be bound forever, and those who keep their second estate will be crowned as priests and kings in the kingdom of our God and of His Christ.

THE WAY OF REVELATION.

Revelation from God is given in the same way and by the same means that the Lord has used from the beginning of time. That is, by His own voice and presence, by His Son Jesus Christ, by angels sent with authority to speak in His name, or by the inspiration of the Holy Ghost, the Spirit of Truth.

The Prophet Joseph Smith, at the opening of this dispensation, was visited by the Father and the Son in heavenly light. They spoke to him in an audible voice. He received instructions from the lips of the Son, the substance of which has been published to the world. He afterwards received visitations from angels, who imparted to him messages which they had to bear from heaven to earth. He was also endowed with the Holy Ghost, by which he was inspired to deliver the word of the Lord to the people, who were entitled to receive of the same Spirit so that they could understand those teachings and know that they were true and divine.

The successors to Joseph Smith the Prophet in the leadership of the Church which he established by divine commandment and authority, have each stood as the mouthpiece of God to the Church, and have received communications by heavenly vision, and by the manifestations of the Holy Ghost to them for the guidance of the Saints. What they speak under that inspiration is the mind and will of the Lord, and is received as were the inspired teachings of the Prophets in former days.

The operations of the Spirit of revelation and inspiration upon the soul of man are not to be understood by those who are not spiritual. The things of God are spiritually discerned. If persons who inquire on this subject can understand how Peter received his knowledge from God that Jesus was the Christ, how Isaiah, Jeremiah, Ezekiel and other Prophets came with the "burden of the word of the Lord," and how those Prophets and others wrote and spoke "as they were moved upon by the Holy Ghost," they can also understand how revelations are received and imparted to the Church of Jesus Christ in the present age.

The Spirit of revelation acts on the spirit of man as clearly and perceptibly as the light of the sun upon the natural eye. Its manifestations are real, not imaginary. They bring conviction, understanding, certainty. They reveal the things of God. In order to receive them there must be harmony between the Spirit that imparts and the person who receives. The soul of man must be sensitive to the impressions made by that divine Spirit, or there will be no com-

munication. A human eye that does not respond to the scintillations of light cannot perceive any physical object; neither can a soul that is not alive and awake and in conditian to respond to the operations of the Spirit of Truth, behold and comprehend the things of God which are spiritual.

The Church of Jesus Christ of Latter-day Saints has been led from the beginning by the guidance of the Holy Ghost through the appointed channels of communication, and every member brought into harmony with that same Spirit has been able to understand its teachings through the living oracles, and to know that they were of God; also has been privileged to receive divine light and inspiration personally, direct from the Source of all intelligence, every one according to his or her station, requirements and desires in righteousness.

This divine light must be sought for. "Ask and ye shall receive, seek and ye shall find," is a great truth which was uttered by the Son of God when on earth, and has been repeated in these latter times. To perceive anything naturally visible natural light is necessary, and also the opening of one's eyes. To behold anything afar off an effort of vision is requisite. On a similar principle the spirit of man must use that energy with which it is endowed to reach up to God, so as to receive of the light that comes from His presence by which alone spiritual things can be discerned and comprehended.

As the laws of nature must be observed in order to obtain natural results, so the laws of the kingdom of heaven must be obeyed in order to obtain spiritual results. These are included in the Gospel of Jesus Christ. Faith in God and in Jesus Christ is essential as the beginning of spiritual advancement. Repentance of sin is another step equally necessary. These are followed by baptism in water for the remission of sins, by which the soul of man obtains the benefit of Christ's atonement and is cleansed from guilt. He is then prepared to receive the Holy Ghost as a gift from God to enlighten, inspire, comfort and guide him upward to the presence of his Eternal Father.

By the aid of that divine inspiring Spirit he can learn the things of God, discern between spiritual light and darkness, truth and error, and obtain that abiding witness which will enable him to know the voice of the Good Shepherd, receive the truths revealed through the ordained and appointed oracles, and reject all that is erroneous and from beneath. This is the one way of life and light and truth by which revelations can be received from the Most High for the guidance, blessing and exaltation of His children, until they are fitted to behold Him in His glory and converse with Him face to face.—*Deseret News.*

A TRAGEDY OF THE PAST.

One Sunday morning in August, eighteen years ago, four "Mormon" Elders had arranged to hold a cottage meeting in Lewis county, Tennesse. There were many Saints living in the neighborhood, and they anticipated a spiritual feast. Three of the brethren had assembled at the home of James Condor. The fourth, Elder Jones, was on the way thither, when suddenly from the thick wood a number of masked men emerged and ordered him to throw up his hands. He obeyed, and was hurried from the road, receiving as he went thrusts from the muzzles of his captors' guns. They then left him in the

hands of first four and afterwards one of their number, with orders to shoot him if he tried to escape. The Elder spoke to his masked companion, and the man confessed that he had come only in the hope of doing some such service. He told Elder Jones to run for his life. Together they came to the road and sped away in the direction opposite to the one taken by the mob.

At the Condor home Elders Berry, Gibbs and Thompson were singing hymns and reading the Scriptures, waiting for the Saints to gather for meeting. Without warning the masked men appeared at the gate and rushed to the house. Before the inmates knew what had happened, one had entered and aiming at Elder Gibbs, who stood with a Bible in his hand, fired. Clutching his wounded side the Elder, without a word, fell dead. Another gun was aimed at Elder Thompson, but Elder Berry rushed between and seized the muzzle to shield his brother. A moment later his own bleeding corpse lay prostrate on the floor. Hearing the tumult the son and stepson of Brother Condor rushed in. Martin, a nineteen-year-old boy, grappled with the murderer of Elder Gibbs but was shot to death. His half brother, James Hutson, securing his gun, turned also on the man that had begun the slaughter and shot him, but a moment later he too had received a mortal wound. Not yet satiated the mob fired through the window, desperately wounding Sister Condor in the hip. Elder Thompson escaped miraculously. The mob then retired from their sabbath work, taking their dead companion, a local preacher, with them, and leaving sorrow, suffering and death where a few moments before had been life, peace and happiness.

The survivors of the tragedy burled their loved ones near by their home, and the mob declared that no "Mormon" missionary, on pain of death, should show himself in the neighborhood. Several Elders were willing to risk the danger, however, in order to secure the bodies of their fellow-laborers. Elder Brigham H. Roberts, who at that time was associated with Elder John Morgan in the presidency of the Southern States mission, assumed the perilous errand. Disguised as a rough laborer he succeeded in reaching the scene of slaughter undiscovered, and with the aid of friends exhumed the bodies of his comrades. In his own description of that terrible night he says:

"I pass over the sad scene of taking up the bodies and placing them in the caskets, and will say nothing of the struggle it required to keep up my assumed character, and still the emotions that swelled my heart. The saddest moments of my life were when we moved from the spot where the Elders had been buried. As we passed Brother Condor's house, we saw the grief-stricken father chopping some wood; we thought of the bereaved mother lying wounded in the house, where only a few days before she had seen her two sons murdered; I looked back to the little graveyard we had just left, and a few of the Saints were standing close together looking after us—while the shades of night were gathering round us. As I took in this scene, and felt the spirit of loneliness that seemed to settle over those who remained, the natural impulse was to stop the teams, throw off my disguise, and speak a few comforting words to the Saints, and administer to Sister Condor—but it was not wisdom to take such a course. Sister Condor was doing very well, and the excitement of seeing me might produce more injury than good, besides the enemy was still

on the alert, though I felt that I would give the whole world to speak to the Saints, and comfort their hearts with words of counsel."

Guided by the hand of Providence Elder Roberts brought the bodies in safety to the railroad station. On the way he and his friends lost the direct road and drove twelve miles farther than necessary, but they found later that, had they taken the regular way, they would have fallen into the hands of a mob that had gathered to capture them. By Elder Willis E. Robison, who had also endangered his life in his effort to recover them, the bodies of the martyrs were taken home to their heart-broken wives and children, and the whole community mourned with them.

That tenth of August, 1844, when four men gave up their lives for the testimony of Jesus Christ, is a sad day to look back upon, but what lessons it teaches! From the standpoint of the murderers all harm and no good has resulted from their deed. Eternity will not free them from the blight of their own soul-corroding hate. They did not destroy the work of the Lord even in their own state; it goes on gloriously. The relatives of the slain were sorely tried, but He who permitted the death of their dear ones did not forget them. And the victims of the tragedy, now clad in white robes, resting, waiting for that little season to pass when the number of martyrs shall be fulfilled, will then, when vengeance has been poured out and judgment passed, singing the new song of the Lamb, be crowned with eternal glory.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges.)

MANY of the editors from Missouri recently visited Utah, and were shown the interest-features ef the cities where they stopped.

PROFESSOR EVAN STEPHENS has returned to Salt Lake City in time to lead the choir during the visit of the Elks at their great annual convention.

THE Tabernacle choir from Salt Lake, with many singers from Provo, took a very pleasant excursion to Heber City recently. In entertaining the visitors, numbering nearly three thousand in all, that city passed the most notable day of its history.

OLIVER G. WORKMAN, one of the first settlers of Utah and member of the Mormon Battalion, died July 28th at his home in Salt Lake City. He was born in Tennessee, January 7, 1827, and joined the Church when ten years old. During these sixty-five years he has remained faithful through all hardships. He was present at Sutter's mill in 1849, when gold was first discovered in California.

WILLIAM L. S. BINDER died suddenly at his home in Salt Lake City, July 21st, from an affection of the heart. He was a very well known and useful citizen, having come to Utah with the handcart company in 1856, and taken active part in military, civil and ecclesiastical matters since then. Deceased was born in London, July 10, 1832, and performed much missionary labor there both as local Elder and later as president of the conference.

THE cause of the powder explosion in the Daly-West mine at Park City, whereby thirty-three men lost their lives on the night of July 15th, will probably never be known. About one thousand pounds exploded, and between four and five tons burned, causing such heat that the ore in the rocky cavern was melted and hung down in icicle formation. It was the most disastrous metal mine accident in Utah. Mine Inspector Thomas declares that a number of lives could have been saved if the rescue party had thoroughly understood the ventilation of the mine.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 14, 1902.

EDITORIAL.

THE VALUE OF DEVOTION.—It occurs sometimes that missionaries and others looking upon the work of their associates and seeing that it is better and more productive than their own, feel downcast and disheartened. At times they overestimate their own strength and ability, and failing to do all they expected to do, lose hope. The soul that has greater ambition than power is sure to have sad moments. But it must be remembered that though abilities differ widely, devotion may be the same, and where one does all he can and with all his intelligence tries to increase his usefulness, he need not feel disheartened or sorry.

The Savior tells of a man going into a far country and giving one, two and five talents respectively to three of his servants. When he came home and reckoned with them, he praised equally those who had multiplied their talents, though one brought him ten and the other only four. He was wroth at the unprofitable servant, and cast him out into darkness, not on account of the littleness of his possession, but because of his not using what he had received. The one who had received five would have been given the same rebuke had he buried his talents in the earth. And that parable was in the likeness of the kingdom of heaven.

Measured by the true standard of judgment—the standard that will be used when the final reckoning comes—the unlearned but brave, energetic, devoted workers are greater than those who through the stimulus of selfishness and vanity have used the means crowded upon them to gain much knowledge and power, and with equipment to do great things do nothing out of love for their fellowmen. Satan has great knowledge and influence, but he is utterly lacking in devotion, and his ability profits him nothing. Better to be a wayfaring man, though a fool, and to be on the way of holiness than to be prince of the powers of darkness.

To the one who has accepted the truth and shows perfect devotion thereto, doing in humility and well each day's labors, resisting evil and warding off the shafts of sin from others, growth in power and influence will surely come. Progress may seem and really be slow, but that is the condition into which we all must come if we go on to the promised perfection.

JOURNALISTIC DISCOURTESY.—Some time ago an article appeared in the *Daily Mail* under the title of "The Mormons of To-day." The whole column

was filled with falsehoods. A reply was made by President Henry M. O'Gorman of the Liverpool branch, and forwarded to London. At the same time he asked that if it were not printed it should be returned in an addressed and stamped envelope, which he enclosed. Two weeks have now passed and as yet the reply has been neither printed nor returned. The *Daily Mail* is an influential paper, and the Church of Jesus Christ is not popular in the land, but that is no excuse for discourtesy and injustice. If the subject of "Mormonism" was worthy of consideration at all, and space was given for the story of its enemies, certainly reasonable room should be given for defense to those who are best acquainted with it.

It is true that many people desire to hear only one side of this important question, and that manifestly the bad side. Encouraged by such a sentiment unscrupulous writers give free rein to their imagination and place before the public the rankest falsehoods. Freed from the thought of being called to answer for their deeds, relying on the existing prejudice, they find nothing so good and holy that they do not seek to befoul it in the spirit either of worldly contempt or pharisaical horror. Thus in a very natural way, when the love of the truth is rejected, God sends strong delusion that people should believe a lie.

A Home Mission.—A bureau has been established by the First Presidency at Salt Lake City for the dissemination of information and Church literature. One hundred young men and women, most of the men being returned missionaries, have been appointed to act as a kind of missionary corps. They will be divided into detachments, large or small as necessity requires, to serve for a week at a time. Salt Lake City with its environs is one of the most interesting places in America, and many thousands of tourists visit it every year. Especially during the summer when the great overland excursions take place, many intelligent people come and spend a few hours or days in the city of the Saints. It is for the purpose of giving them correct information that the bureau has been established. As these visitors are, of course, a very intelligent class of people, great good will doubtless be accomplished. There have been many already who, "going to scoff," as it were, "have remained to pray." Finding that the horrible stories of scandal mongers are false, they have begun earnest investigation and at length cast in their lot with that of the Saints.

J. J. C.

In last week's issue a slight mistake was made in the report of the Netherlands conference. Elder Henry De Bry interpreted President Lyman in the forenoon and evening meetings. Elder Kruitbosch interpreted in the afternoon.

A fair report was given in the *Rossendale Express* of the district meetings held at Rawtenstall recently; and the *Lancaster Observer* gives a pleasant account of the picnic given last week under the direction of the Mutual Improvement association of the Lancaster branch.

Arrivals.—Thursday, August 7, 1902, the following Elders arrived in

Liverpool per s.s. *New England*: For the British mission—Harold A. Lafount, Logan; William Alvey, Escalante; William F. Rasband, Heber City; Franklin P. Foster, Salt Lake City; David W. Davis and Edward A. Morgan, Spanish Fork; William Howells, Pocatello; Alfred A. Robinson, Provo. For the Scandinavian mission—Otto J. Poulson, Provo; Joachim C. Anderson, Moroni; Oluff Petersen, Brigham City; Adam L. Petersen, Huntsville; Andrew Iverson, Robinson. For the German mission—Kenneth A. Crismon and Serge B. Campbell, Salt Lake City. For the Swiss mission—John Buehler.

The following visitors arrived in Liverpool per s.s. *New England*, Thursday, August 7, 1902: Lewis A. Ramsey, Provo; Teresa Kimball Werner and Margaret Kimball Werner, Salt Lake City; Menne Larson and child, Mayfield. The last named goes to join missionary husband at Copenhagen. Brother Ramsey will study art in Paris. We wish our visitors a pleasant and profitable stay in Europe.

APPOINTMENTS.—The Elders who arrived in Liverpool, August 7, 1902, for the British mission, were appointed to labor as follows: Franklin P. Foster and David W. Davis, Norwich; Alfred A. Robinson, London; William Howells, Newcastle; William F. Rasband, Liverpool; William Alvey, Nottingham; Harold A. Lafount, Sheffield; Edward A. Morgan, Leeds conference.

RELEASES.—The following Elders have been honorably released to return home per s.s. *Commonwealth*, sailing from Liverpool, August 28th, 1902: Henry Seeger, Grimsby; Joseph B. Harris, Manchester conference.

TRANSFER.—Elder Willard Hatch is released from the Nottingham and appointed to labor in the Leeds conference.

CONFERENCE APPOINTMENTS.

SEMI-ANNUAL CONFERENCES will be held in the various parts of the British mission as follows:

Grimsby	Sunday,	September	14, 1902.
Sheffield	„	„	21, „
Nottingham	„	„	28, „
London	„	October	5, „
Norwich	„	„	12, „
Manchester	„	„	19, „
Leeds	„	„	26, „
Newcastle	„	November,	2, „
Scottish	„	„	9, „
Irish	„	„	16, „
Liverpool	„	„	23, „
Birmingham	„	„	30, „
Bristol	„	December	7, „
Welsh	„	„	14, „

MEETINGS IN LONDON.

President Francis M. Lyman and Sister Susa Young Gates were in London, Sunday, August 10, and their presence was made the occasion of a general gathering of the Saints and their friends in this vicinity. In the afternoon and evening, two interesting services were held at the Finsbury Town Hall. The coronation festivities had brought together a number of missionaries from other conferences, and the meetings had much of the interest and spiritual blessing characteristic of conference gatherings.

Elder Alfred Rees, who has just been released after laboring three years in the Swiss mission, was the first speaker. He referred to the work being done in Switzerland. The total membership of the Church there is about one thousand souls. He pointed out the first steps to be taken into the way of life and salvation. We must exercise faith in the Lord, set our hearts upon His work, be ever responsive to His Spirit and do our part in keeping His commandments.

Sister Susa Young Gates, who was just returning from a meeting of the executive committee of the International Council of Women, recently held at Copenhagen, spoke. She asked the sisters kindly to remove their hats during the meetings, and her request was observed. An interesting account was given of the organization of Female Relief societies and the great work they are accomplishing in their ministrations among the people. So far as her investigation had gone, the organization effected by the Prophet Joseph Smith, March 17, 1842, was the first organization of women on record. She also spoke of the comparative morality and purity of the Latter-day Saints.

Elder Edwin F. Tout and his daughter Nannie sang a duet, "Come Holy Spirit," and President Lyman occupied the remaining time. He spoke of the evils and immorality in the world, and emphasized the fact that we would not tolerate it. "Do we forgive? Yes, when the fallen one brings forth fruits meet for repentance. As well as ceasing from evil, repentance is absolutely necessary."

At the evening service, after the opening exercises and administration of the sacrament, the quartet, "Lead Kindly Light," was rendered by Sisters Nannie and Grace Tout, and Elders Edwin F. Tout and William A. Shepherd. Sister Gates again addressed the assembly. She spoke concerning the gaining of a testimony of the Gospel. Said the only way of getting a knowledge of the Savior and His work was that by which Peter obtained it, not by flesh and blood, but from our Father in heaven. We must go before the Lord and seek Him in earnest prayer. She related her own experience in gaining a testimony and bore it with power. Sister Emma Ramsey of Provo, Utah, who is at present pursuing musical studies in Paris, was also a visitor with us, and sang "Fear ye not, O Israel."

President Lyman in his closing address reminded those present that in uniting with the Church of Christ no person need discard one single truth already in his possession. We gladly accept all the truth that others have, and we believe we have some more than the rest of the world. Spoke of the two ways on which mankind may travel. One is narrow and leads to a strait gate, the other has a wide gate and is broad. Few there are who find

the one, but many who walk in the other. He referred to the many ways the religious world now offers us, while the Savior declares there is but one. In speaking of the necessity of authority and living oracles, he clearly illustrated this point by making the comparison that as the laws and statutes of earthly governments are dead and useless without living, authorized men to enforce them, so the Gospel principles and ordinances contained in Scripture avail nothing toward man's salvation without living oracles to interpret and administer them.

The Saints and missionaries of the London conference are very grateful for the visit of President Lyman and Sister Gates, and for their inspired words, and for the presence of Sisters Ramsey and Tout, and others who furnished the musical numbers.

DISTRICT MEETING AT ST. ALBANS.

Two very interesting district meetings were held at the Clarendon Hotel hall, St. Albans, Hertfordshire, last Sunday. The Saints of that portion of the London conference were nearly all present, and a number of investigators were in attendance at each meeting. Elder Charles H. Smith presided. The afternoon meeting was addressed by Elders Roy D. Thatcher and David Athay. At the evening meeting Sister Jennie Woodward and Elder Ernest Bramwell were the speakers. A good influence prevailed, and those who spoke as well as the hearers enjoyed the Spirit of the Lord during the meetings.

WILLIAM A. SHEPHERD, Secretary.

DISTRICT MEETING AT RAWTENSTALL.

AN enjoyable time was had by the Saints, investigators and friends of the Liverpool conference at the district meeting held in Rawtenstall, Sunday, August 3rd. The hall, which had been artistically decorated by the sisters of the branch, accommodates about one hundred and fifty persons, and was well filled with attentive listeners. President William J. Facer, after welcoming all present, introduced Elder David McCleery, who outlined the principles and beliefs upheld by the Latter-day Saints. President Facer then addressed the assembly on the principle of faith, clearly defining it as the first principle of the Gospel of Christ, and showing that it should be followed by obedience to Him who "purchased us with His blood." In conclusion he quoted Acts 2: 38-39, proving after faith, obedience to the remaining principles of the Gospel is necessary.

At the evening meeting Elder John I. Dean, taking for his text I. John 1: 6-7, showed the condition upon which "the blood of Christ would cleanse us from all sin." The condition is obedience to the Gospel, which Elder Dean testified had been restored. Elder John C. Duncan spoke of man's mission upon the earth, and how free agency had been given the people that they might prove all things and hold fast that which is good. He earnestly testified that God had again spoken from the heavens, and was calling all men everywhere to repentance.

As announced, Sister Lavinia Dean, of Spring Valley, Wyoming, who is visiting relatives and her brother, Elder Dean, in this land, addressed the congregation upon the merits of the women of the Latter-day Saints. She

stated that the rehashed stories circulated about the mission of the Elders being to delude Britain's fair daughters, are wicked falsehoods. They have not come here for a wife; they have come to do good to the people. She added her testimony to the truthfulness of the Gospel, and said she was thankful her parents had embraced it, and reared her under "Mormon" influences. President Facer continued, quoting largely from John's gospel and epistles, laying special stress upon John 8: 31, "Then said Jesus to those Jews which believed on him, if ye continue in my word, then are ye my disciples indeed." John 14: 21, "He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." In conclusion he exhorted the people to continue their investigations and consider the principles they had heard.

During the services between the addresses was rendered appropriate music by the choir under the direction of Mr. John Watson. We were also favored with a vocal solo by Miss Ada Watson. We feel pleased to state a large part of the gathering was composed of bright, intelligent young men who desire to know the truth. The meeting was a good success and will be the means we hope of bringing some honest souls to a knowledge of the Gospel.

WILLIAM J. FACER.

BRIGHAM YOUNG.

(Continued from page 511).

That government is by the people, for the people and of the people was illustrated in the spring of 1858 in Utah when a governor, duly appointed and installed in office, found that the people he had come to govern had departed, and he was left alone. It was a case of self-government truly; for no one remained over whom he could exercise authority. The administration that had shown disregard for the rights of the people of Utah was taught in a rather startling manner that in government the governed are of infinitely greater importance than the governor, for with the subjects gone, authority and office are useless, and the possessor retains only those powers that nature gave him.

To relieve this situation and stem the flood of ridicule and indignation that was flowing from all directions against him, President Buchanan was compelled to do something. The sentiment in America and Europe toward the Saints had turned to admiration, which was not to be hidden by the sneer that is so frequent with those who have treated publicly the "Mormon" question. The New York *Times* in an editorial on the subject said: "Whatever our opinions may be of Mormon morals or Mormon manners, there can be no question that this voluntary abandonment by 40,000 people of homes created by wonderful industry, in the midst of trackless wastes, after years of hardships and persecution is something from which no one who has a particle of sympathy with pluck, fortitude and constancy can withhold his admiration. Right or wrong, sincerity thus attested is not a thing to be sneered at. True or false, a faith to which so many men and women prove their loyalty, by such sacrifices, is a force in the world." The London *Times* remarked that

"the ancient world had individual Curiatii, Horatii and other examples of heroism and devotion; but these western peasants seem to be a nation of heroes."

President Buchanan's way out of the difficulty was the sending of a peace commission to Utah bearing a full and free pardon for all who would obey the constitution and laws. The commissioners, Governor L. W. Powell of Kentucky and Major Ben McCullough of Texas reached the deserted city early in June. President Young, who was at Provo, fifty miles south of Salt Lake City, was communicated with, and he with the Apostles and other leading men came back to meet the representatives of the president. Two days they were in council together. The message to the people was that in spite of their rebellion and treason complete pardon was extended to all who would submit to federal authority.

President Young in answer to the communication said: "I have listened very attentively to the commissioners, and will say, as far as I am concerned, I thank President Buchanan for forgiving me, but I really cannot tell what I have done. I know one thing, and that is, that the people called 'Mormons' are a loyal and law-abiding people, and have ever been. Neither President Buchanan nor any one else can contradict that statement. It is true, Lot Smith burned some wagons containing government supplies for the army. This was an overt act, and if it is for this that we are to be pardoned, I accept the pardon." He then in detail told what the people had suffered from mobs, tolerated by the nation, and how the Saints had never received a dollar for all they had been compelled to leave. "We have always been loyal, and expect to so continue; but, *hands off!* Do not send your armed mobs into our midst. If you do, we will fight you, as the Lord lives. . . . We are willing those troops should come into our country, but not to stay in our city. They may pass through it if needs be, but must not quarter less than forty miles from us. . . . If you want war you can have it; but, if you wish peace, peace it is; we shall be glad of it."

When the conference closed, Governor Cumming and the commissioners went south for the purpose of trying to persuade the people to return to their homes. In Utah valley they found the country white with tents and covered wagons. All the northern settlements were completely deserted, and the whole people had gone southward, some establishing themselves in temporary dwellings along the shore of the lake, others going on farther, until in some cases over two hundred miles lay between themselves and home. The governor pleaded with the Saints to return, pledging himself that all danger was past, and that life and property would be perfectly safe from injury by the army. President Young replied: "We know all about it, Governor. We have on just such occasions seen our disarmed men hewn down in cold blood, our virgin daughters violated, our wives ravished to death before our eyes. We know all about it, Governor Cumming." Neither the speeches of the officials nor the proclamation by General Johnston that the soldiers would molest nothing reassured the people sufficiently to draw them back. They felt themselves more secure when high mountains with only narrow passes, which their own militia could defend if necessary, separated them from the army.

It was at day-dawn, the 26th of June, 1858, that the United States troops

began their march down from Emigration canyon into the valley of the Great Salt Lake. During that whole day by companies and regiments they marched through the silent city. The homes were orderly, showing no signs of having fallen to ruin, but the streets and sidewalks were overgrown with grass that had sprung up untrammeled by man. The gurgle of the stream that flowed through the city was about the only sound to be heard. The soldiers obeyed discipline strictly and in no case broke ranks to disturb property. Had they done so, it is probable that the whole city would have been burned. Doubtless the strangeness of the scene had a restraining influence on the men. Colonel Cooke, leading the second Dragoons, rode through the streets with uncovered head as a tribute to the Mormon battalion, the five hundred valiant men who had followed him in the desperate march to take part in the war against Mexico. It was night when the last company marched through and crossing the Jordan river pitched their tents. After a three days rest the army marched southward to Cedar valley, an uninhabited place conveniently distant from the settlements of the Saints, and there established Camp Floyd.

On the fourth of July, Governor Cumming said to President Young that he intended to issue a proclamation to the Saints to return home. President Young smiled serenely and replied, "Do as you please, Governor Cumming. To-morrow I shall get upon the tongue of my wagon and tell the people that I am going home, and they can do as they please." He knew that "proclamation" would do more than anything Governor Cumming could publish. True to his word President Young told the people next day that he should return at once, and he left it with them to go or remain, as they wished. Of course his going was a sign for them all; but they loved him better for the liberty he had given them. That day a large number began the journey home, and the "Utah war" was ended.

[TO BE CONTINUED].

READ THE SCRIPTURES.

THE knowledge of the Bible is decreasing, at least in the United Sates. A recent convention of educators at Minneapolis, lamenting this fact, declared themselves in favor of introducing the study of the good old book into the public schools. There is so much to read in these days. The newspapers with their sensational articles, the magazines with their pithy stories, artistic illustrations and animated discussions, books of fiction and science that people think they must know something about if they keep up to date, all tend to crowd out the Bible. Yet no book, if read seriously, and especially if read reverently, will act more beneficially on the life of an individual or nation than this book of books. The following paragraph from the *Deseret News* is timely:

There is no doubt that the English translation of the Bible is a literary gem of the highest merit. The English-speaking world cannot afford to lose it in the literary rubbish that becomes more and more abundant. The Bible could profitably be read more in the pulpit, and especially in the family circle. Portions of it could profitably be memorized in the Sunday schools. The literary merits of the volume, the grand word-paintings of the authors, their poetry, their history, their laws, their visions—all make it the most profitable

reading extant. But it remains to be said that only when it is read as a divine work, an inspired record, will it be read as it should be. Only he who sees on its pages "the mystery of mysteries," and consequently reads to find the solution, can derive true benefit from it. The reader who opens the book to criticize, to doubt and to scorn, will find few beauties in it, and but little truth, because he is incapable of comprehending such things, by reason of his disposition. And the same can be said of all inspired records given to man.

THE MASTER'S STROKE.

Touch Thou with gentle strokes divine, oh Lord!
Discordant tendrils of life's harpsichord;
O, let the vibrant echoes thus awoke
Within men's souls, ennobling thought evoke.
Let sweetest accents from the worlds unknown,
Change solemn moan to gentle, patient tone,
Sublime, triumphal anthems fill the air,
To lift all human hearts from mirage of despair.

Let every throbbing pulse in nature's tune
Accord with thine for aye. Oh very soon,
Dear Lord, may waves of music from above
Inspire in mortal lives unselfish love,
Till through the universe from shore to shore
No discords will be heard forevermore!
Till as themselves all love their fellow men—
The worlds all sing in praise the grand amen.

ELLIS R. SHIPP in *Woman's Exponent.*

DIED.

DEE.—The infant daughter of William and Annie Dee, at Stockton-on-Tees, on August 7, 1902. Deceased was born July 17, 1901.—*Utah papers please copy.*

CONTENTS:

Pre-existence of Spirits 513
The Way of Revelation 516
A Tragedy of the Past 517
News of the Great West 519
Editorials:
The Value of Devotion 520
Journalistic Discourtesy 520
A Home Mission 521
Editorial Notes 521
Arrivals 521
Appointments 522
Releases 522
Transfer 522
Conference Appointments 522
Meetings in London 523
District Meetings at Rawtenstall ... 524
Brigham Young 525
Read the Scriptures 527
Poetry:
The Master's Stroke 528

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